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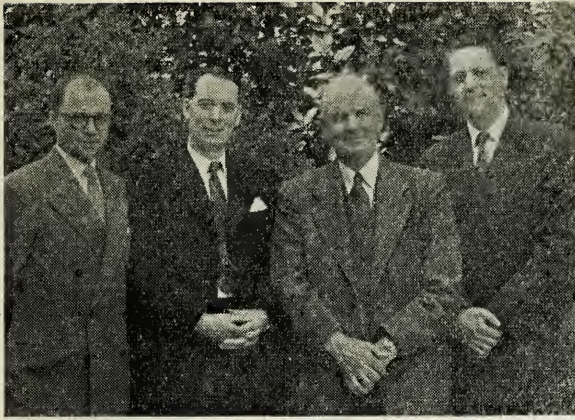
ABOUT THE COVER :

July, month of remembrance. Fifteen thousand for the cause of religion driven from their homes. Fifteen thousand afoot, with ox-team, wagons, handcarts. Driven over the prairies, desert and mountains; through a frontier land of Indians, dust, and death. Exodus to greatness. **THIS IS THE PLACE !**

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Pioneering

message from
the mission
presidency

As the month of July comes around we are reminded of the great pioneering efforts made by the early members of our church in developing the empire of Western America so that they could have the privilege of worshipping as they pleased. July 24th—the day they arrived in the Great Salt Lake Valley, will always be an important anniversary for Latter-day Saints.

The nineteenth century, especially the earlier years, witnessed many important and far reaching pioneering efforts in many fields. It was during those years that the steam locomotive was invented by George Stephenson and had its first practical run between Stockton and Darlington. It is almost impossible for us to fully comprehend and realise the great blessing that railway transportation has been to the people in the different countries of the world. Another great pioneering effort was made by Robert Fulton when he devoted so much of his time and energy to the development of the steamboat. This invention revolutionised ocean travel by making it possible to go from one country to another in a fraction of the time that had been required by the old sailing methods.

During these same years pioneering efforts were made by Eli Whitney with the invention of the cotton machine, and John McCormick and others in the field of harvesting and farm implements.

Alexander Graham Bell of Scotland spent a large part of his life investigating and pioneering the field of transmitting the words of the human voice over wire. Marconi, an Italian, delved into another field of communication which finally resulted in modern telegraphy.

Great pioneering strides were made in other fields also. Through hard work, study, and experimentation Pasteur developed the art of inoculation, a great boon to medical science, resulting in the saving of innumerable lives. Joseph Lister of Scotland, pioneering in the field of medical surgery, finally discovered anaesthetic—making it possible for operations to be performed on the human body without pain to the individual.

These are only a few of the inventions, discoveries, and achievements that have come to the people of the world through pioneering efforts of great and good men inspired of the Lord during the early part of the nineteenth century; but however great, remarkable, and beneficial these have been there is yet another pioneering effort that was made during this same time by a young man that may be regarded as having a more far-reaching effect and benefit to human kind than any of the others.

—continued on page 176

THE LORD'S HEALTH LAW

by Elder Russell C. Robertson

In many of our scriptures the sanctity of the human body is affirmed with impressive simplicity. The words of God on the subject stand out in sharp contrast against the erroneous assumption that the body is a hindrance and burden to the spirit and therefore ought to be punished and kept in subjection by self-imposed affliction. This soul-destroying doctrine of antagonism between body and spirit, whereby the former was regarded as a hindrance was invented by Satan and his angels, is another means for further eternal destruction of mankind. The first result of this doctrine was an abundant growth of unnatural practices, by which men sought to weaken, torture, and subdue their bodies so that their spirits or "souls" might obtain greater freedom. Many who adopted this unnatural view of human existence retired into solitude, and there spent their time in practises of stern self-denial and in acts of self-administered torture. Others shut themselves up as voluntary prisoners—glorying in privation and self-imposed penance. It was this unnatural view of life that gave rise to the several orders of recluses, hermits, and monks that still exist in the world today.

How foreign and void this false philosophy is. How alien to the word of God as found in holy scriptures. We know that our mortal bodies of flesh and bones are among the most priceless possessions that God has seen fit to bestow upon mankind. If this mortal state is an advancement beyond the pre-existence or unembodied condition, and a preparation for a yet

more exalted existence as the scriptures attest, then the body of flesh and bones is an endowment of supreme worth. Paul tells us that our bodies are actually the temples of God: that His Spirit dwells within us and that they are holy before Him.

At last the learned men of science and medicine are beginning to recognise the nobility of the mortal tabernacle and as a result of this advanced conception the schools are beginning to teach the means for the maintenance of health and preservation of the body. After long centuries of painful experience the race is coming to understand that the human body is essentially good, as the word of God so proclaimed in the beginning. Every natural appetite, yearning, and passion of the human organism is inherently good, the evil coming not from the normal satisfying of these cravings but from their perversions.

As early as 1833 the Lord spoke to the Church of Jesus Christ of Latter-day Saints in warning against the use of stimulants and narcotics and in council as to matters of food and drink. This revelation is known as the Word of Wisdom and is found in the 89th Section of the D. & C. There is no other revelation ever given that has received stronger confirmation by scientists. The Word of Wisdom is a revelation that deals mainly with the proper mode of living. It was given far in advance of anything suggested by scientists. Here the Prophet Joseph Smith dealt with a subject that belonged to the domain of science, and

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unknowingly, Scientists have become witnesses to the fact that Joseph Smith spoke by divine revelation, when they confirm the truths set forth.

There is nothing new or strange about the Lord revealing this code of health to His children. We have only to search the scriptures to see that the Lord has always given health laws to His people in all ages to meet their specific needs and changing conditions. It was so from the very beginning.



"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:16-17.

Immediately following the creation, we find that the Lord allowed Adam to eat every herb and the fruit of every tree bearing seed. (Gen. 1:29.) The Lord must have been concerned about the physical and temporal welfare of Adam to give such guidance.

Again in the days of Noah and his sons (Gen. 9:1-3) immediately after the great flood waters had subsided, the voice of the Lord came again unto Noah and his sons. The Lord allowed them "every moving thing that liveth" to be their eat—in addition to the green herbs. In the days of Noah the Lord had amplified the scope of their "meats".

In Deuteronomy 14:3-20 we read of the complex and detailed instructions given to the children of Israel at the time of Moses, with regard to what food they were forbidden to eat. We see here that the Law of Health given to the Israelites under Moses was neither the same as the one given Adam or the one given to Noah. Conditions had obviously changed. Here at a later time and under different conditions, the Lord gave a still different Law of Health to His people. He commanded Moses and the children of Israel not to eat any unclean or abominable thing. It is quite obvious from these scriptures that God is interested in Man's Health at all times. When conditions change, man is given a Law of Health to fit these new conditions. If we had lived in the days of Adam, Noah, or the Children of Israel, it would have been important to our salvation for us to have obeyed these laws of health. Not wishing His children today to be without the divine guidance He had offered former generations, the Lord has shown His infinite love and mercy by revealing to the Prophet Joseph Smith the revelation known as the Word of Wisdom. (D. & C. 89)

What purpose did the Lord have in giving this revelation? In verse four the Lord tells us that the Word of Wisdom was given to thwart the evils and designs which do and will exist in the hearts of conspiring men in the last days. This has been fulfilled to the letter when one sees the millions of pounds that are spent annually, both in England and America, in advertising liquor and tobacco. These concerns are fabulously wealthy and engage the world's best commercial artists, writers, and musicians to enshroud a false sense of glamour and respectability about these harmful drugs. Their cunning campaigns of clever advertising are calculated to ensnare and entice people in all stations of life, rich and poor, men and women, even growing boys and girls, to become slaves to the habits of alcohol, nicotine, caffeine, tannin, and other harmful agents.

What are the things the Lord tells us we should abstain from? In verses five to nine we see that wine, strong drinks, tobacco, and hot drinks are the chief offenders. Modern medicine shows that alcohol is very detrimental to the human system. It acts as a powerful stimulant, speeding up the blood circulation and overworking the heart. Alcohol hinders digestion, causes stomach trouble, and attacks the brain area, numbing the cells and nerves. You have probably noticed how the drunken person loses all co-ordination and how his vision, speech, and hearing are impaired.

Tobacco is harmful to us physically also. Research has shown that it contains several poisonous alkaloids, the principle one being nicotine. There is only one other poison that is more deadly, that of strychnine; one tenth of a gram of nicotine will kill a dog instantly. Smoking can also cause lung cancer. A recent survey showed that 95 per cent. of lung cancer patients were heavy smokers, while only half of one per cent. were non-smokers. This research was done at Washington University at St. Louis and covered over 2,000 patients.

Smoking can shorten your life. At John Hopkins University, a carefully conducted study showed that of 100 non-smokers, 100 light smokers, and 100 heavy smokers, 66 of the first group lived to reach 66 years of age, 61 of the middle group, and only 46 of the latter group. Based on the above figures we find that the heavy smoker pays for each cigarette smoked with 34.6 minutes of life, the pack-a-day smoker pays with 11.5 hours for each package consumed. Can anyone, therefore, afford to smoke from the physical standpoint?

Hot drinks mean tea and coffee, as they were the only ones in common usage and drunk by the members of the Church at the time the revelation was given. The counsel against them was preached and published long before chemists had recognised the deleterious effect of the caffeine and other

harmful substances found within them. The injunction also applies in another sense to all liquids at high temperatures. As early as June, 1915, Dr. Wm. J. Mayo, a surgeon of world prominence, declared in an address delivered in San Francisco, California, that hot drinks are among the dominant causes of gastric ulcers, and cancer.

It is desirable for us to have strong, healthy bodies. We can never over emphasise the importance of good health. **Who benefits by our obedience to the Word of Wisdom—does God or do we?** Surely we as Latter-day Saints are indebted to the Lord for His kindness and mercy in revealing this Law of Health for our temporal salvation.

It is also wholesome to observe the spiritual side of the Word of Wisdom. In 1 Cor. 2:9 it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." We as mortals cannot begin to comprehend or even imagine these glorious things that God hath prepared for those who love Him. Which of us would not be greatly desirous of inheriting these great blessings? Everyone will not receive these blessings however. There is an important condition stated by which they may be gained—the love of God.

According to the apostle John the love of God consists in keeping His commandments (1 John 5:3), for we read, "For this is love of God, that we keep His commandments; and His commandments are not grievous." Can we show the love of God by wantonly disregarding and ignoring the beautiful revelations that He has revealed for our temporal and spiritual salvation? If, as Paul says, our body is the tabernacle of God (1 Cor. 3:16-17) is it important to us? Should we abuse it in any way? Should we keep it clean? Can we show love for God in ill-treatment of our bodies? Will God's spirit inhabit our bodies if we defile them? The Spirit of God brings happiness. Can we knowingly break this commandment without injuring our-

selves spiritually?

What about the cost of indulging in these harmful drugs? Could this money not be spent in a more profitable way? Let us take the example of an average smoker here in Britain; his take-home pay amounts to approximately £5 per week. Suppose he smokes only one pack per day. At an average cost of three shillings sixpence per pack; this means that £1 5s. 3d. per week, or over 25 per cent. of the weekly income is literally burned up. Suppose the smoker uses one and a half packs per day. This amounts to 37.8 per cent. of his weekly income. If he smokes two packs per day, or if he smokes one pack, and his wife smokes one pack, this amounts to £2 10s. or 50 per cent. of his weekly income. A £5 per week wage earner who gives up only one half pack per day would save more than enough to pay a full tithing. Look at all the millions of pounds that are spent each year for alcoholic drinks, tobacco, tea, and coffee. Could not the cost of these indulgences be spent in a more profitable manner?

What are the blessings to those who obey this commandment of God? We are promised better health. Has this promise been fulfilled in the lives of those people who have obeyed the law? The Word of Wisdom is generally but not universally observed in its entirety by the Latter-day Saints, but it is still interesting and pertinent to enquire as to the results revealed by the vital statistics of the people.

According to the U.S. Statistical Abstracts, we find that in 1947 the U.S. had over six times as many deaths from cancer, over three times as many deaths from kidney diseases, and the infant mortality was over three times as high. During World War II, Utah supplied the highest percentage of men fit for combat of all the states of the nation. The statistics of the Church show for the members resident in organized communities exceptionally low death-rates compared with the official reports of corresponding data for the registration area of the country at

large. Of the certified causes of death, the "Mormons" lead the country in but one—that of old age.

The Lord has promised treasures of wisdom and knowledge to those who obey this law. What are the most precious possessions of man? Not money or fame. Not worldly goods. Not the fleeting, perishable things of the day. The most precious things are truth, learning, understanding, knowledge, and wisdom. According to the U.S. National Educational Association, Utah is in first place in accomplishment in education, yet its financial ability to support education is number 32 among the States. The educational level of the adult population of Utah is in first place in the U.S. with a literacy record of 99.7 per cent.

Dr. Thorndike of Columbia University, at the request of the Carnegie Foundation for Educational Advancement found from "Who's Who in America," Leaders in Education, and American Men of Science, that Utah has produced a far greater number of men of scientific achievement than any other state in the U.S.A. according to its per capita population. The next state was nearly 50 per cent. less than Utah.

Yes, the Lord has kept His promise. The divine promise of health, prosperity, knowledge, wisdom, and prolonged life are in the course of rich fulfillment among the Latter-day Saints as part of the natural effects of obedience to the word of the Lord embodied in the Word of Wisdom. Do we, as Latter-day Saints fully appreciate these blessings? Are they worthwhile? Do you believe the price that God asks us to pay in return for these many blessings too high?

Soon each of us will come to the end of our journey here in mortality. On resurrection morn as we progress on into a more exalted state, coming face to face with our Redeemer, will we be able to report that we have given our Temple-bodies the benefit of His Health Law?

ROCK FOREST



a tale of pioneer times
by Richard L. Pope

Randolph died suddenly, and Harriet was left alone with the four children. It wasn't easy going, but she managed. Arizona was still an untamed Indian country, and the village of Pima had seen only a few short years of development. One evening in 1883, not long after the funeral, Harriet reached an important decision. She was going home—back to the mountains of Utah, back to her parents and friends, back to Bear Lake.

She was standing at the edge of the desolate cemetery, barely a five-minute walk from her frame home, when the decision was reached. She had placed a handful of yucca blossoms on the sandy grave, and raised her eyes to the stone forest beyond the barren creek-bed when the resolution came. Since the very beginning she had hated the petrified forest. Once so rich in promise the emigrants accepted its ostentatious invitation to the valley, and found the deceptive trees to be rock. Six years had passed. The settlers had grafted life to the desert. Randolph started a blacksmith shop, Harriet became post-mistress. Times were hard, but they were shared.

Through the deepening twilight, Harriet saw her children coming to meet her, dusty and clutching the desert lilies picked on the grazing

plateau where they pastured the cow. Batting a tear from one eye, Harriet whispered resolutely, "I'm leaving the stone forest, Randolph. We're going home."

★ ★ ★

The days following were filled with preparation. Harriet sold the cow, resigned from her many church duties, and tried to collect the bills owed her. Since opening the post office and general store she had let people have goods on credit; they had been poor, and Harriet had been glad to help them, but they were still just as poor, and it was impossible to collect enough for railway or coach fare. There was no wagon train going to Utah that spring, so Harriet, against her friends' wishes, bought an old team, loaded her belongings in the weathered buckboard, gave the house to a widowed friend, and though warned, "You'll never make it alive," set out.

Everyone assembled in front of the post office the day she left. Her daughter Alice cried at leaving her friends behind, and when Harriet turned about to wave, tears blurred her eyes, and she almost tightened the reins for a stop; she looked toward the lonely cemetery—the trees, the rock forest. "Giddah-up," she ordered fiercely, flipped the leather whip over

the horses' backs, and fixed her eyes stedfastly on the distant horizon.

★ ★ ★

Four days over the rough, rutted roads led them to the heart of the Mogillan Mountains and the bank of the Black River. There they found the ferry on the opposite bank—unattended. Hoping that someone would soon come from the other direction, Harriet made camp and waited. On the morning of the fourth day's delay, while cooking breakfast, Phoebe ran breathlessly into camp. "Mother, Mother, Indians are coming."

"Quick, Phoebe, get in the wagon with your little sisters, and be quiet," Harriet commanded.

"But aren't you . . ."

"Get in the wagon this minute." Harriet could see the cloud of dust raised by the ponies' hoofs advancing, and knew there was no time to hide. She continued frying flap-jacks in the old black skillet, and pretended not to notice as they rode into camp. They dismounted and silently walked over to where she was kneeling by the open fire. Her heart was beating so quickly she could hardly pour another round of batter on to the improvised griddle. She watched the moccassined feet from the corner of her eye, turned the pancake over, swallowed, and prayed fervently. The pancake was done, she slipped the spatula beneath, flipped it into the air over the platter—a muscular arm reached out and caught it. The sudden motion nearly caused Harriet to scream, but she calmly poured more batter on to the hot pan, watched the little bubbles swell and break, cooked the other side, flip—and again it disappeared.

She did it again, and again. Fear turned to thankfulness; but after the eighth pancake-snatch, thankfulness turned to sudden determination. She set the skillet down, rose to her feet, and pointed across the river. "I'll give you some more when you bring me that ferry." They didn't comprehend so she motioned, at them, to the ferry, to

herself, and at the pancakes. One of the youngest Indians jumped into the water, swam to the further side, untied the moorings, and was soon being pulled back across the river by the current.

Harriet smiled broadly, beat up another bowl of batter, and motioned the Indians to squat around the fire; by noon they were full, and the wagon was ferried safely to the other side. She waved good-bye to the still silent visitors, calmed the terrified children, and drove on toward the safety of Fort Apache.

★ ★ ★

Day after day they travelled slowly onward. Occasionally they passed someone and were continually warned about going on because of the dangerous Colorado—swollen with the spring rains. Occasionally they had difficulties; for instance the day they forded Hobbrock Creek and found the bottom to be quicksand, or the day a wheel came off, or the day the wagon tongue snapped in two. And always, Harriet was filled with the dread of re-crossing the feared mountain pass—Lee's Backbone.

It was the latter part of May when they finally started the trip up the mile long dugway and rocky, narrow passes of the canyon. To lighten the horses' load over the huge stone steps, all but the baby walked. Harriet and her oldest child Randy took turns driving the frightened team, and steadying the jarring wagon over the perilous climb. At the summit another treacherous mile wove in and out among the steep, jagged cliffs. Oft-times the wheels were within a few inches of the sheer 500 foot drop to the roaring river below.

Before making the descent down the other side, Harriet locked the wheels with chains, placed the baby on her lap, and breathed a quiet prayer. She hated height, and the seemingly bottomless chasms made her feel giddy. At a sharp curve one of the wheels hit a large boulder, and lodged

fast. With the wheels locked it was impossible to move. She lay the baby in the wagon bottom, got out and untied the wheels on that side, backed the team far enough to miss the rock by turning them against the hill on the other side, re-locked the wheels, gathered the baby on to her lap again, and continued on down the steep grade. By nightfall they reached the roaring river. Flood waters had made it as dangerous as the reporters had warned them, and the ferryman laughingly told them no one could cross for at least six weeks or more.

Harriet was up at the crack of day next morning, and with firm determination informed the helpless ferryman she was going across. She and Randy dissembled the wagon, loaded a row-boat with goods, and asked for two volunteers from the trading post to help them get across. She told the two men that if they would row the boat, Randy would tie his horse to it and swim ahead.

They started, but timbers and brush were being thrown about in the muddy current until the horse became frightened and excited. It tried to get loose and escape the tumbling, pitching logs. The boat was almost out of control, and the rough water pitched it around as a piece of bark. Water swooshed into and over it; from where Harriet stood on shore it looked as though they would all be drowned. She fell to her knees, and pleaded, "O, Lord, save them. My faith has brought us this far; don't desert my boy in the middle of the river. Please Lord."

When she arose there stood Randy on the opposite bank, clutching the rope of the dripping horse in one hand, and waving the other at her to show he was safe. After unloading, they recrossed, and by that time Harriet had set up the folding table and had breakfast on.

The astonished ferryman could scarcely believe his eyes, when, after eating, they found the swollen river to be as calm and peaceful as a placid

lake. I've lived har twenty yars," he drawled puzzlingly, "en I jest cain't account for it nohow."

It took nine trips to get everything across, but by noon, rejoicing at what had taken place, the little family was again on its way.

★ ★ ★

Days filled with the tiresome routine of travelling stretched into weeks, relieved only by the occasional antelope herds, waving seas of grass, and fields of wild, scarlet poppies. Occasionally they found berries, or a stream where Randy could catch fish. Leaving Kaibab plateau they continued through the magnificent monument valley, and up Utah's rugged Wasatch Range. They crossed and detoured dozens of smaller rivers and streams, but upon reaching the last river they were again informed that a crossing would be impossible.

"We can haul the goods across the footbridge," Harriet told the workmen repairing the washed-out banks. "And if you make your mules swim across, my horses will follow."

"Pretty determined, aren't you, little lady?"

"Yes, sir, you're right," she answered quickly.

"Wal, I . . . sure ya ain't got a man hid in that wagon?"

"Of course I'm sure. I'm a widow. Come from Pima, and on my way to Bear Lake."

"And you come alone all thet ways when the rivers are all so high and dangerous en your wagon's in thet condition? You sure must be brave for the size of you. Course we'll help."

Safely across, Harriet drove on in the merciless summer sun—almost penniless, almost exhausted—homeward.

★ ★ ★

Late one afternoon in August Harriet was driving the team up a steep ravine when the wagon hit a sharp rock, edging the lower wheel into a deep rut. The sudden jerk threw the baby from the creaking wagon-box, and tossed Randy on top of her.

—continued on page 167

UNJUSTIFIED GLORY

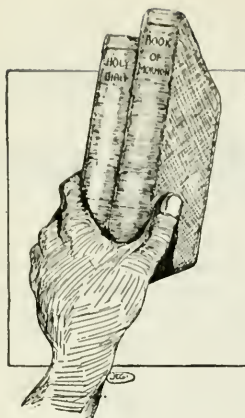
honour, position, and wealth are but a few of the limited, self-glorifying motives or wants that far too many people in this era of time desire. Many people aspire to being millionaires so that they can boast of being "self-made." A few eventually do; and most inevitably disregard the help and assistance received by their fellow-men along the climb to wealth. Practically none remember the thanks due to their Father in Heaven. This same tendency towards self-glorification is usually found in those who seek fame through position and power.

If men would but read the words of the apostle Paul in I Corinthians 4:7 and take them to heart all "unjustified glory" would be done away with, and a strong spirit of humbleness remain. "And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" What, in this entire world, do we have that was not given us by our Father in Heaven? He provides immeasurable possessions including our health, knowledge, virtue, companions, gospel teachings, and the beauties of nature. No matter what goals and aims we consider fulfilling in life we find that the Lord has provided us with the talents, and aids to accomplish them. He must be sad when He sees certain of His children persistently and unjustifiably honour themselves rather than being honest and, at the very least, acknowledge His gifts.

John the Beloved recorded in the third verse of his gospel's first chapter, "All things were made by him; and without him was not anything made that was made." It is there made plain that a divine creator is in control of all things, yet certain scientists, free-thinkers, and doubters have tried to seek other explanations—and failed. There is no other answer to the question of where and by whom life originated than the one acknowledged in attributing it to God. Life is the greatest gift given by the Father to His children; we reflect His glory, and stand as monuments to His ability and love. We should place the credit where it is justly due. Instead of trying to reason why the many wars, why disease, why death, why suffering, and attributing it to God's negligence or absence, let's remember that "the rains will pour upon the just and the unjust." God's wisdom and judgment is far beyond mortal comprehension. Life itself is proof of Divine power. Faith, "evidence of things not seen," must be exercised, then we will always express thanks to the one justified in receiving it.

We will then give all the honour and glory to our Father in Heaven for the blessings we enjoy, for our achievements, and for the opportunity we have of laying up for ourselves "treasures in heaven," where they will be safeguarded forever and ever.

Elder Karl Egan
London District



WE BELIEVE . . .

The Second in a new series of articles intended to present our doctrines to both members and investigators

II. SPIRITUAL HARMONY

In the Bible we find often mentioned the necessity of having at least two witnesses in order to establish a truth—two witnesses who do not contradict one another but who agree, and by so doing, establish their statements as facts. (1) God in His infinite wisdom saw the necessity of another witness to verify, to record His teachings, and to testify to the world of the truth of the divine mission of His only begotten Son, Jesus Christ. The Law Courts of today also recognise the importance of two agreeing witnesses in legal evidence.

The members of the Church of Jesus Christ of Latter-day Saints are blessed by having this second witness—the Book of Mormon—but many people still wonder if it is a true witness. Does it agree with the Bible? Does the Bible support the history of the Book of Mormon? Let's see.

I Chronicles 5:2 says that from Judah would come the chief ruler of the children of Israel, but the birthright and greater blessing was Joseph's. We have the record of God's dealings with Judah—the Bible—and the fulfillment of the prophecy. Certainly it would seem logical that the people who received the birthright would also be guided by the hand of God and would keep a record of His teachings.

In Genesis 49:1, Jacob, giving his twelve sons a prophetic blessing, tells

them events that will transpire among their descendants even until the last days. In his blessing upon Joseph, Genesis 49:22, he states that Joseph is "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Throughout the Bible we find the word **fruitful** when applied to a person means to have a large posterity or numerous descendants. (2) A **well** is symbolic of water, and the greatest **wall** the people faced in those early times was the ocean. It would seem that the wall Joseph's seed was to cross would be these mighty waters.

The 26th verse states that those blessings given to Joseph by his father will prevail above the blessings given to Jacob by his progenitors, "unto the utmost bound of the everlasting hills." Progenitor means ancestor or forefather. Jacob's forefathers, Abraham and Isaac, had been promised the land of Canaan or Palestine as an inheritance for themselves and their posterity. (3) But Jacob has promised Joseph a greater blessing, saying that Joseph's seed would go across the waters to the "utmost bound" and would receive as his inheritance a land of Everlasting Hills. Deuteronomy 33:13-16 describes this land more fully.

The Book of Mormon records the fulfillment of this blessing. The Book of Mormon people are descendants of

Joseph. (4) In I Nephi, the 18th chapter, we read of their voyage across the ocean wall guided by the hand of God and of their arrival on the Western Hemisphere in a land marked by Everlasting Hills. These Everlasting Hills—the Rockies and the Andes—form a great backbone down the west side of the Western Hemisphere, running from one extreme of North America to the other extreme of South America.

Thus the Book of Mormon fulfills the prophecy given by Jacob to his son Joseph in every detail, and by so doing, upholds its part as the second witness. Now let's examine a testimony in the Book of Mormon and see if the Bible supports it.

In II Nephi 3:12 we find a prophecy of Joseph, the son of Jacob. This prophecy was contained on the Brass Plates of Laban which the Book of Mormon people brought with them from Jerusalem. It records that the Lord promised Joseph, "Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord." Here, as we find also in other chapters, the Book of Mormon people were informed by their prophets that the house of Judah was keeping a record of God's word as well as themselves—a definite prophecy of the Bible. (5) It also prophesies that in the latter-days the two records (the record of Joseph and the record of Judah) would grow together into one and would accomplish a marvellous work.

The Bible agrees with this prophecy for in Ezekiel 37:15-17 the Lord spoke to Ezekiel saying, "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions:

then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." Here we see the Bible mentioning the stick of Judah and the stick of Joseph through Ephraim, and it states that they shall become as one. The question may arise as to what is a stick. In ancient times a "stick" was a written record. The record of Judah we know as the Bible. The Book of Mormon is the record of Joseph Paraphrased, in verses 18 and 19 the Lord God says, "Behold I will take the stick of Joseph and will put it with the stick of Judah and they shall be one in mine hand." In very plain words the Lord states that it will be His will and His work that will bring the Bible and the Book of Mormon together and not the will of man. Thus this prophecy corroborates and sustains the Book of Mormon and thereby upholds its end as a true and competent witness. Because the Bible prophesies the coming forth of the Book of Mormon to be consistent with our belief in the Bible, we will have to accept the Book of Mormon as word of God. Another point is the fact that all of this is to take place before the children of Israel start to return to Palestine. People today are actually seeing prophecy fulfilled as the Jews stream into the Holy Land by the thousands. And the Book of Mormon, or the stick of Joseph, came forth to go with the Bible just a few years before the Jews actually started their return to Palestine.

Referring to the Bible once again we find recorded in John 10:16 a statement of the Saviour addressed mainly to His apostles but made in the presence of a multitude of people. He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." In Matthew 15:24, Christ says that His mission is only to the House of Israel, therefore, when He refers to His sheep,

—continued on page 169

WOULD YOU PUT IT IN WRITING?

he that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. Proverbs 10:18-19.

The most prevalent error within too many of our branches is that of back-biting. At times trivial, at times leading to graver consequences, it starts in the soil of innocence, and spreads with the rapidity of wild-fire. Each and every individual must unceasingly try to avoid saying anything that they would not put down in writing for all men to read. We must guard our own tongues and see that nothing, however minor, is repeated unless it bears a personal witness of its validity. Absolute truth at all times is one of the first rules in Christianity; we should never resort to twisting or bending it to fit personal needs. Phoenix-like, Truth will ever revive, no matter how many times it is stamped out, because like all good it is eternal. But with each restoration someone will be found guilty of substitution or suppression.

Whoso privily slandereth his neighbours, him will I cut off. Psalms 101:5.

The saddest condition I've encountered in the mission field was the direct result of the seemingly innocent, seemingly truthful repetition of falsehood. While helping with the census last year I visited a city where enough church members resided to have had an active branch. Yet, instead of meeting together to share each other's testimonies and to progress within the gospel, they refused to speak with each other, had refused to co-operate with missionaries who wanted to re-unite the split factions, and many of them had drifted from the church teachings entirely. A tragedy of the worst kind had occurred because of a thoughtless word or two, years previous. Remember, that if occasionally you must let off steam, make sure there's no one else around to get burned.

Put off all . . . blasphemy, filthy communication out of your mouth; lie not one to another. Colossians 3:8-9.

Ask yourself these three questions before saying anything about anyone: is it true? is it needful? is it kind? If you must answer in the negative to any of them, don't say what you were going to. A second excellent rule is to form the habit of forcing yourself to say three good things for every bad thing you say about a person. Occasionally that makes it so difficult you're

unable to say anything wrong. If every person in the world would honestly and conscientiously follow these two simple rules all gossip, misunderstandings, and injured feelings would disappear.

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Ephesians 4:25.

Service and activity within our organisation are important; indispensable, in fact. To exercise them fully we must continually remember that tolerance and patience are two of the greatest virtues we can acquire. Little things must be overlooked, we must try to see and understand each other's limitations, excusing minor faults and mistakes. Do your own job, do it well, don't tear others down or build yourself up, don't get too intimate with your best friends for they may one day be your enemies, or be too hard on your enemies because one day they may well be your best friends, and forgive, forgive, forgive. The celebrated Boerhaave, who had many enemies, used to say, "The surest method against scandal is to live it down by perseverance in well-doing, and by prayer to God that He would cure the dis-tempered minds of those who traduce and injure us." Keep those words in mind when someone has used you wrongly and you're tempted to retaliate. Before you say anything against an offender ask yourself, "Would you put it in writing?"

And ye will not suffer your children . . . that they transgress the laws of God . . . but ye will teach them to walk in the ways of truth . . . Mosiah 4:14-15.

The obligation to teach the children of the church the value of being truthful and guarding against slander rests squarely on the parents' shoulders. Children adopt the actions of their families; they imitate, and learn by example. Oftimes, adults gives their children the rules, but fail to illustrate them with their own actions. I agree with Henry Alder when he says that we have over-emphasised intellectual understanding and have under-estimated the drives supplied by the right emotional training. Our children must be taught, and taught young, that backbiting, slander, gossip, and all falsehoods are wrong; to do that, we must enforce our own habits of right living. Remembering:

THOUGH AT TIMES IT IS EASY TO LIE ONESELF FROM A SCRAPE, IT IS CONSIDERABLY MORE DIFFICULT TO SCRAPE ONESELF FROM A LIE.

Richard L. Pope

CHILDREN'S PAGE



Jill's Trip to Healthland

Doctor Jim looked sadly at mother as he softly closed the door to Jill's room. "Mrs. White, Jill is a sick girl because she will not eat. If you could only get her to take some nourishing soup she would get well sooner."

"I will try," said mother as she waved goodbye to Dr. Jim. As she went into the kitchen to prepare something a big tear rolled down her cheek. She remembered the time when Jill could run and play and was the happiest little girl in the neighbourhood; she then remembered that Jill had begun refusing to eat her carrots and cabbage. She didn't want to drink her milk or eat any fruit. All she wanted to eat was cake, and sweets, and ice cream. It wasn't long before Jill's cheeks weren't rosy any longer, and she was always too tired to play, and now she was ill in bed.

The soup was all ready so mother put it into a pretty dish, cut a banana into another dish, and offered it with sugar and cream. "Surely Jill will think this looks good and eat it" mother thought as she placed the food on a tray and took it upstairs where Jill was in bed. "Jill dear, here is some hot soup, and bananas with cream for you. Try to eat just a little of them."

But Jill just turned over and said, "I don't want any."

"Well, I'll leave it here by your bed and you can eat it when you get hungry."

Jill lay looking at the wall for a long time after mother left. She could hear the children playing out of doors but she was too tired to care about them, or to think of the fun she was missing. Her eyelids felt heavy; Jill was getting drowsier and drowsier when she suddenly heard a small voice calling her name. She turned over in bed and there sitting on the edge of the soup dish was the funniest little man Jill had ever seen. He was about three inches tall and wore a green suit. The pointed toes of his shoes curled right up, and a little bell tinkled at the tips as he walked.

"Don't look so surprised," said the little Elf. "I've been sent to take you on a journey to my land. Won't you come with me?"

"But how can I?" said Jill, "I'm sick and can't go any place."

"Just leave that to me," said the Elf. "Put this leaf hat on your head, close your eyes, count to three and we will be on our way."

So Jill put the leaf hat on her head, closed her eyes, and counted. One, two, three, and immediately she was sailing through the air, over fields and cities and hills. Up, up they went through a big fleecy cloud until they came out into a beautiful countryside. It was so lovely and bright that Jill had to shade her eyes until she got used to the brightness. Everything was so clean and the people so happy that Jill was sorry at once that she was not happy and healthy too.

Jill noticed a group of other funny people coming towards her. Why—they were all vegetables with arms, and legs, and faces. They didn't look too pleased to see Jill and she began to get a little worried. The leader of the group came forward and the Elf said to Jill, "This is Paddy Potato, Mayor of Healthland; he has been waiting to see and talk to you."

"How do you do," said Jill as politely as she could. "Why do you want to see me?"

"Jill," said Paddy, "You are making some of my people here quite unhappy because they are not your friends. We hoped that if you knew them more you would like them better, so I want you to meet them. First, here is Colin Carrot. He has tried to make you well, but you won't let him. Olive Onion just won't stop crying because she knows you are ill and won't let her help you get well. Tommy Tomato could give you rosy cheeks again, and Polly Pea would help you run and play and not get tired. Betty Butter and Benny Banana would make you laugh and sing if you would get to

know them better. Why won't you make my people like you by letting them serve and help you?"

Jill really felt ashamed and she remembered the soup and bananas and cream that were sitting on the table at home. "Oh if I were only home I could show you that you really are my friends and that I do want you to help me," said Jill.

And as she said this, Jill tumbled head over heels through the clouds into her own little bed. The soup at her bedside was still warm so she ate it, and was surprised to find how good it tasted.

From that day on Jill remembered her visit to Healthland and how unhappy the vegetables were when they could not help people. She was very careful to always eat all that her mother put on her plate and it wasn't long before she was healthy and happy again, playing out of doors with the other boys and girls, and singing.

And Jill hopes that everyone will eat their vegetables and keep as happy as she is.

Yvonne Drake.

ROCK FOREST

A Tale of Pioneer Times

—continued from page 160

"Whoa," Harriet screamed, jumping from the wagon. "Eunice, my baby. Eunice!" Randy had regained his feet, and was holding the little girl in his arms. Harriet was terrified. There was blood on the tiny cheek, and the little figure seemed so deathly still, so silent. Harriet ran with her down the embankment to the mountain creek. She bathed the little face, revealing a gash in her cheek where the little teeth had pushed through, and rocked her back and forth. "My baby, my baby."

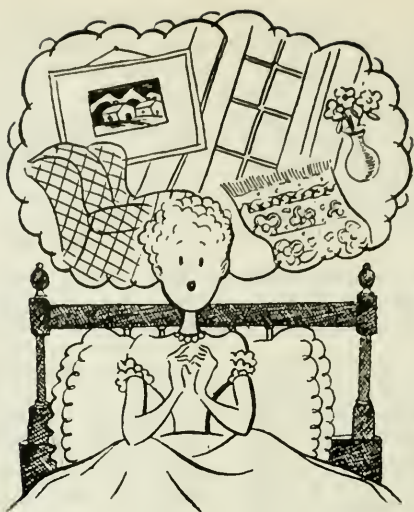
Eunice was pale and stunned, but soon regained her breath, and started moaning. When Harriet knew her daughter was still alive the sudden knot of terror dissolved itself into one

of helplessness. Still trembling and weak-kneed, Harriet packed the precious bundle back to the wagon, laid her carefully on a make-shift bed, and drove on—thanking God for His mercy in sparing her daughter.

★ ★ ★

Near sundown a fortnight later, the gold-toned, salmon sky brilliant, Harriet's creaking wagon bravely crawled over the last rise of the rocky summit, revealing the deepset valley bowl, patchwork fields, and lake as blue as the lapis-lazuli in the brooch Randolph had given her when they were first married. Harriet saw through tear-filled eyes; overwhelming contentment, intoxicating joy, flowed through her body. Breathing deeply of the Bear Lake air, she cracked the whip over the tired team triumphantly—"Wake up, kids. We're home."

**a
house
or**



**A
HOME ?**

Just as the hot summer sun heralds the arrival of summer for many people who blossom forth with dark glasses and sun-suits, it is the time to use that spare hour in whipping up one of our favourite recipes—spiced oat cake or ginger crispies. Two eye-appealing teatime treats that may be just the lift your menus need.

Remember too, that summer is the season of salads; crispy greens are plentiful and fairly inexpensive this year, and go a long way when combined with chopped onions, radishes, tomatoes, and cucumbers. Vary your salads with crumbled Cheddar cheese, different dressings and hard-boiled eggs; it's surprising how the men folk take to them. And remember, they are labouring saving, and chock full of vitamins. Serve with tall glasses of cool milk, and end up with either of the following:

Ginger Crispies

- 1 dessertspoon of water.
- 1 dessertspoon of syrup.
- 2 oz. of fat.
- $\frac{1}{2}$ teaspoon bicarbonate of soda.
- $\frac{1}{2}$ teaspoon ground ginger.
- 3 oz. plain flour.
- $2\frac{1}{2}$ oz. sugar.
- 4 oz. rolled oats.

Melt the syrup, fat, and water in a saucepan. Mix all dry ingredients together and add it to first mixture. Mix well. Drop in spoonfuls on a lightly greased tin. Bake 30 minutes in a slow oven. Makes 15.

Spiced Oat Cake

- 1 cup sifted plain flour.
- 2 teaspoons baking powder.
- $\frac{1}{2}$ teaspoon salt.
- 1 teaspoon cinnamon.
- $\frac{1}{2}$ cup lard.
- 1 cup brown sugar.
- 2 eggs.
- $\frac{3}{4}$ cup rolled oats.

Sift flour, baking powder, salt and cinnamon together. Cream lard and brown sugar together; add eggs, then add dry ingredients alternately with milk. Stir in rolled oats last. Bake in a greased cake pan in a medium oven about 45 minutes.

WE BELIVE . . . Scriptural Harmony

—continued from page 163

He is speaking primarily to the descendants of Jacob. Jesus Christ visited the Jews and told them He had sheep in another fold. They would naturally be of the House of Israel. He would certainly want to visit the Birthright people who are of Joseph, and it was these to whom Christ referred.

He said, "They shall hear my voice." As a resurrected being He appeared to the Birthright people who were at that time on the Western Hemisphere anxiously awaiting His appearance to fulfill what their prophets had told them concerning His coming. In the Book of Mormon Christ's prophecy is fulfilled, because it tells of His visit after His resurrection to His "other sheep."

When He appeared to these descendants of Joseph, Christ said (III Nephi 15:21), ". . . ye are they of whom I said: Other sheep I have . . ." In verse 24 He says, ". . . ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me." How can we deny His testimony? It alone, without the array of other testimonies and witnesses should be enough for a sincere truth-seeker to accept the authenticity of the Book of Mormon; and by accepting the Book of Mormon, we automatically accept the Bible, because as we have seen, the Book of Mormon certainly testifies of the Holy Bible. And conversely, those who are true believers in the Bible cannot fail to accept the Book of Mormon because the Bible definitely testifies of and sustains the Book of Mormon. Remember that the testimony of two established the truth. (John 8:17).

Turning now to the 29th chapter of Isaiah, we find a full chapter devoted to the question at hand; telling of a

place similar to Jerusalem in another location, of the destruction of that place and the coming forth of their records from the ground (just as the Book of Mormon came forth), of the religious confusion existing in the world today, and of hope for the nations for ". . . They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

These two witnesses do not contradict in any way. The manner by which these two records or witnesses completely uphold one another's testimonies even though coming from different continents, separated by several thousand miles is truly amazing and gives them both a mark of Divinity. Only God could make them so consistent.

Thus through these two witnesses we know that God lives and that Jesus Christ was and is His Son and the Saviour of the world. The testimony of these two will stand against the unbelieving at the last day. To those who might be so unwise as to reject the testimony of these two should read II Nephi 29:8-9. Those who still have doubts about the Book of Mormon after examining all the evidence should put the promise of Moroni (chapter 10:4) to a test, and sincerely ask God through prayer for a testimony. He will reveal to you, as He has a million others, that the Book of Mormon is His holy word and is the second witness of the Divine mission of His only begotten Son, Jesus the Christ.

Valton E. Jackson.

- (1) Deut. 19:15, Matt. 18:16, John 8:17, II Cor. 13:1, I Tim. 5:19.
- (2) Gen. 1:22-28, 8:17, 9:7, 28:3, 35:11, Psalm 128:3.
- (3) Exodus 6:2-8.
- (4) I Nephi 5:15, 1:4.
- (5) I Nephi 13:20-25, II Nephi 29, Moroni 7:8-9.

A HALO FOR HULL

by Elders E. Roberts and R. Hales

Variety is the keynote of the Hull District . . . variety of people, geography, dialects, and ideas. The Gospel sound has struck a responsive chord in the hearts of the people in the midst of differences, to draw together the great fishing ports of Grimsby and Hull, the resort town of Scarborough, and even the old walled city of York. Each Branch is an outpost and sentinel of the principles of the Gospel, each as fresh and brisk as the north wind—their constant companion as it sweeps over the east coast from the cold North Sea.

The people in this part of England have always been at the forefront of those who were seekers after truth and religious freedom. On the banks of the River Humber stands a silent monument in stone commemorating the courage and fortitude of the Pilgrim Fathers, who sailed from here on the journey that was to take them; first to the land of Holland, and from there to Plymouth, and across the Atlantic Ocean to the New World.

Nearby is the home of John Wesley, the great reformer, who led the fight that helped pave the way for the Restoration of the Gospel.

Kingston-upon-Hull (the Kings Town upon the River Hull) is the headquarters from which the work of spreading and sharing the Gospel with others in the District is directed. Hull boasts seven miles of docks on the bank of the Humber and contends with Grimsby (across the river) for the title of the largest port in the world. With one of the finest Chapels in the mission, Hull also has one of the most enthusiastic groups of Saints to fill it. They are semi-annual hosts to the other branches at each District Conference. The Hull Saints are noted as loving, hard working, unselfish hosts as they turn their homes, pan-

tries, and hearts over to the visiting crowds from outlying branches. They are proud of having the largest single Relief Society organisation in the Mission, which always provides snacks to supplement the spiritual food of the Conference Sessions. Hull Branch stands today as a working combination of those who have spent the major portion of their lives in the Church, and those who have only recently gained testimonies and accepted the Gospel. Adding their mature wisdom and executive know-how they have instilled the best of Hull into the District.

Across the muddy water and constantly shifting sand banks of the River Humber is Grimsby. This is a Branch proud of her long history of steadfast service in the Church. It has been the cradle of organisers, District Presidents, and district auxiliary supervisors for scores of years. The saying: "The Hull District always comes out on top, because it always gives the best," has been the motivating guide of Grimsby. As one of the oldest branches in the district, they have seen the cycles of growth, immigration, and growth with a steady course. Noted for the unique "Pea and Chip" suppers and socials, which provide a maximum of entertainment and brotherhood with a minimum of overhead and effort, the branch finance such events in their yearly schedule as: an annual trip by ferry to the Spurn Point lighthouse which guards the entrance to the River Humber, the kiddies Christmas party, and the summer Sunday School treat at the beautiful Hubards Hills nestled in the Lincolnshire Wolds.

Two-hand-a-half hours by bus ride up the East Coast from the flat countryside surrounding Hull, is the rocky and hilly terrain of Scarborough. Watching over Scarborough are the

—continued on page 176



Above we see the Hull Branch Hill-Billy Skit, a couple of Grimsby cut-ups, Elder R. Archibald—winner of the best short story award in the recent District Art's Competition, Brother Kennington and Sister Wharton—winners of the piano composition and poetry awards, the Grimsby Chorus, the District principals starting off on a 50 yard dash, and a couple of shots taken at one of Scarborough's famous "Mystery Trips."

BRITISH MISSION

arrivals and assignments

	<i>Name</i>	<i>Home</i>	<i>Assignment</i>
May 15th			
	LaJean Dunn	Huntington Park, Calif.	Hull
June 6th			
	Sister Elayne Salmon	Raymond, Alberta, Canada	Nottingham
	Sister LoEne Cooley	Fairwater, Wyoming	Nottingham
	Elder Royden R. Shurtz	Lethbridge, Alberta, Canada	Scotland
	Elder Hiram Sutcliffe	Inglewood, California	Leeds

appointments and transfers

	<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
	David P. Forsyth	Bristol	Wales	May 15th
	Kyle S. Ransom	Wales	Norwich	May 15th
	Boyd L. Cullimore	Newcastle	Bristol	May 19th
	Jasper B. Puffer	Liverpool	Newcastle	May 19th
	Kent Albrand Jr.	Liverpool	Bristol	May 23rd
	Sister Patricia Hilton	Hull	Scotland	May 26th

Elder David P. Forsyth was appointed District President of the Welsh District.

releases

	<i>Name</i>	<i>Districts</i>
May 29th		
	James K. Seastrand	Nottingham, London Office, Nottingham*
June 5th		
	Beverly Huss	Birmingham, London, Sheffield
	Louise Cook	Nottingham, Newcastle, Scotland
	Agnes Fraser	Birmingham, Newcastle
	Donald S. Gray	Scotland
	Earl S. Jones	Nottingham, Leeds*
	Ralph H. McFarland	Leeds
June 8th		
	Stanley Kimball	Liverpool

* Served as District President.

personals

BAPTISMS

BRISTOL DISTRICT

April 22nd

John Thomas Angel of Stroud
 Valerie Phyllis Nott of Bristol
 Elsie Lily P. Nott of Bristol
 Joyce L. G. B. Wilkins of Bristol
 William D. Wilkins of Bristol
 Deryck A. Nott of Bristol
 Dennis H. Waldron of Bristol
 Elizabeth Bruford of Weston-s-Mare
 Harry Pitman of Weston-s-Mare
 Elizabeth P. Wheatley of Stroud
 Doreen E. B. Angel of Stroud

Baptised by

Elder R. Ellsworth
 Elder P. Crockett
 Elder P. Crockett
 Elder P. Crockett
 Elder P. Crockett
 Elder P. Crockett
 Elder E. Cahoon
 Elder E. Cahoon
 Elder B. Dunn
 Elder D. Forsyth
 Elder D. Forsyth

Confirmed by

Elder T. L. Evans
 Elder T. L. Evans
 Elder D. R. Mathis
 Elder R. L. Wolz
 Elder D. R. Mathis
 Elder P. Crockett
 Elder E. Cahoon
 Elder E. Cahoon
 Elder R. Ellsworth
 Elder R. Ellsworth
 Elder D. Forsyth

May 16th

Christina I. R. Mann of Plymouth
 Thelma J. Mann of Plymouth
 Sylvia I. Mann of Plymouth
 Kathleen E. G. Burch of Plymouth

Elder R. Jones
 Elder R. Jones
 Elder J. Wasden
 Elder G. Seely

Elder G. Seely
 Elder J. Wasden
 Elder R. Jones
 Elder C. Eckersley

IRISH DISTRICT

April 21st

Elsie I. B. Prior of Bangor
 Eunice R. T. McAteer of Belfast
 Joseph Prior of Bangor
 Alexander Saxton of Bangor

Elder M. Dallas
 Elder M. Reeder
 Elder G. Calder
 Elder M. Burnett

Elder G. Calder
 Elder J. Hill
 Elder M. Burnett
 Elder G. Calder

LEEDS DISTRICT

April 28th

Barrie Crossley of Halifax
 Ann Hooson of Halifax
 Donald Batty of Halifax
 Robert Stafford of Halifax
 Derek Marsden of Dewsbury
 Valerie H. Walker of Halifax
 Peter D. Yull of Huddersfield

Elder D. Lee
 Elder D. Lee
 Elder J. Clarke
 Elder M. Phelps
 Elder J. Clarke
 Elder D. Lee
 Elder M. Phelps

Elder S. Partridge
 Elder R. Smith
 Elder E. Edwards
 Elder D. Smith
 Elder E. Edwards
 Elder D. Luddington
 Brother W. Yull

LONDON DISTRICT

April 21st

George Ernest Smith of Luton
 Linda M. Beckington of S. London
 Pauline Joy Smith of Luton
 Sylvia Mary Davison of Luton
 Mabel O. M. Davison of Luton

Elder P. Gillies
 Elder P. Gillies
 Elder P. Gillies
 Elder P. Gillies
 Elder P. Gillies

Elder J. Owen
 Bro. F. Beckingham
 Bro. A. Osborne
 Elder H. Wilkinson
 Elder P. Gillies

MANCHESTER DISTRICT

April 23rd

Angus McCuaig of Rochdale

Elder W. Thornton Bro. F. Waddington

NOTTINGHAM DISTRICT

April 28th

	<i>Baptised by</i>	<i>Confirmed by</i>
Patrick J. Tinson of Nottingham	Elder L. P. Oldham	Elder L. P. Oldham
Winifred Joan Dann of Eastwood	Elder K. Noall	Elder K. Noall
Trevor Dann of Eastwood	Elder K. Noall	Elder M. Burton
Gemime Werkowski of Nottingham	Elder L. P. Oldham	Elder L. P. Oldham
Henry Mulligan of Nottingham	Elder H. Jones	Elder S. Astle
Agnes Mulligan of Nottingham	Elder H. Christiansen	Elder H. Christiansen
George R. Barnes of Eastwood	Elder G. Beesley	Elder G. Beesley

SCOTTISH DISTRICT

Christopher Thomson of Glasgow	Elder K. Anderson	Elder K. Anderson
William K. Park of Airdrie	Bro. Abrahamson	Elder K. Anderson

April 15th

Mary A. H. M. Leslie of Aberdeen	Elder J. Measom	Elder J. Measom
William Leslie of Aberdeen	Elder J. Measom	Elder J. McGregor
Freda T. Wilson of Aberdeen	Elder G. Winward	Elder J. Measom
Albert Wilson of Aberdeen	Elder J. Measom	Elder G. Winward
Margaret C. B. Toms of Aberdeen	Elder G. Winward	Elder J. McGregor

April 22nd

Harriet J. W. Hart of Glasgow	Elder K. Anderson	Brother W. Scott
Agnes L. McDiarmid of Glasgow	Brother W. Scott	Elder D. Timmons
Violet F. Greer of Glasgow	Elder K. Anderson	Elder K. Anderson
Mary C. MacMillan of Glasgow	Elder G. Winward	Elder G. Winward
Angus MacMillan of Glasgow	Elder G. Winward	Elder G. Winward
Ronald Thorpe of Edinburgh	Elder D. Clark	Elder D. Clark
Ian Thorpe of Edinburgh	Elder L. Jones	Elder L. Jones
Judith Jane Stevens of Edinburgh	Bro. P. Stevens	Elder D. Timmins
John Douglas of Edinburgh	Elder E. Prete	Elder J. Aitken

April 26th

John D. Morrison of Dundee	Elder M. Tingey	Elder M. Tingey
Peter H. C. Chell of Dundee	Elder J. Aitken	Elder J. Aitken
Margaret M. Morrison of Dundee	Elder M. Tingey	Elder M. Tingey

SHEFFIELD DISTRICT

April 28th

Doris Smith Turner of Sheffield	Elder G. Condie	Elder S. Schofield
Alan Turner of Sheffield	Elder G. Condie	Elder R. Thurston
Frederick T. Smalley of Sheffield	Elder G. Condie	Elder R. Robertson

May 12th

Mary E. W. Daniels of Doncaster	Elder J. Hulme	Elder G. Welling
Willfred Daniels of Doncaster	Elder J. Hulme	Elder J. Knight
Aaron Murray of Doncaster	Elder J. Hulme	Elder F. Buchanan
Carpathia B. S. Murray of Doncaster	Elder J. Hulme	Elder J. Rose

WELSH DISTRICT

April 23rd

William M. H. Pulman of M. Tydfil	Elder R. Howard	Elder V. E. Jackson
Emlyn D. Lloyd of M. Tydfil	Elder M. Austin	Elder K. S. Ransom
Amelia Lloyd of M. Tydfil	Elder R. Howard	Elder M. Austin
Herbert H. Williams of Cardiff	Elder F. Williams	Elder H. Hancock

THE BULLETIN BOARD



GENEALOGICAL ANNIVERSARY.—Earlier this year, on the tenth anniversary of its present working arrangements, the British Mission Genealogical Group, under the direction of the chairman—James R. Cunningham, celebrated at their main research office in Barnsley with a dinner party.

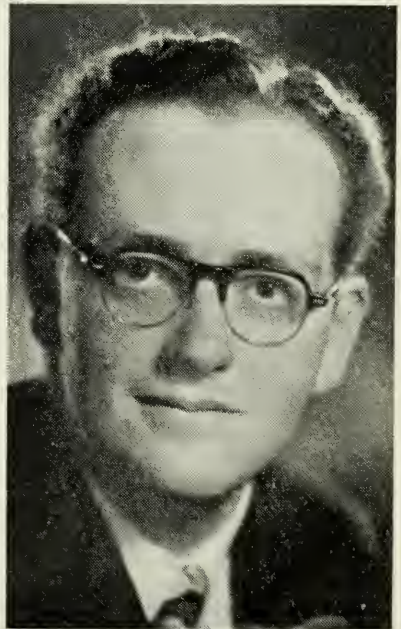
NEW INDEXES READY.—The 1950 indexes, as well as those not printed during the war years, are now ready for distribution. If you plan to have your past copies bound, now is the time to write for the needed indexes.

If any of you know where we can obtain any back copies of the *Millennial Star* (1930 or before) to complete our files will you please drop us a card. We shall gladly buy either single copies or bound volumes.

BON VOYAGE.—Elder Martin C. Nalder, after a two-month continental tour of recuperation from a year in the *Star* office, returned to his home in California last week. He has left an enviable record of service, and a lasting contribution to our church publication behind.

Elder Nalder was a graduate of Stanford University, and had studied at both the University of Utah and Columbia before coming to Great Britain; he plans to enter medical school on his return in preparation for a career in psychiatry.

While serving as the Associate-editor of our mission magazine he also found time to preside over the South London Branch, and take an active part in the auxiliary organisations. The *Millennial Star*, though faced with rising costs, printer's strikes, and paper shortages, continued to progress and expand under his capable direction; it stands today as a testimony of his love for the gospel, his far-sightedness, and his many and diversified talents.



A HALO FOR HULL

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Roman ruins of the famous Castle Keep, reminiscent of its founders, who were among the first Christians to visit England. Pressing forward today in the shadow of Scarborough Castle is one of the most active of the newly organised Branches of the Restored Church of Jesus Christ. Claiming eighteen new members in a five month period, the blood of the Branch is pulsing with enthusiasm. It is a criterion of the Scarborough Branch that once an investigator comes out to Church, he is drawn in and made one of the group immediately. He is encouraged by the friendship, happiness, and enthusiastic spirit of the members to lose himself in the family-like joys of gospel service and activity. If a person can't be happy in Scarborough, he can't be happy any place. The members are noted for their numerous "mystery" trips, and for their loyalty at open air meetings held on the Scarborough sands. Members of the Church visiting Scarborough on their holidays from all parts of Great Britain have found themselves right at home, and have been made welcome by the members of this Branch.

Across the Yorkshire Moors from Hull lies the famous medieval city of York. The ancient Roman wall surrounding the city and the narrow winding streets of centuries ago (bearing such names as The Shambles and Whip-Ma-Whop-Moor Gate) are in marked contrast to the modern industries of such things as chocolate manufacturing and the roar and bustle of a large rail road centre. Today amidst the ancient ruins and traditions of times passed the prosely-

ting work of the church is finding fertile field. The truth of the gospel 's now shining above the bands of tradition and the many obstacles that have been placed in its way. After having been driven from their meeting hall twice by the forces of the ministers of religion the gospel seeds have prevailed. Once the Elders found the doors padlocked and barred by the opposition. Even the Archbishop of York, who was so generously entertained with the facilities of Temple Square on his recent trip to America, took his stand against the missionary activities of the church. Despite difficulties, the last year has seen a branch open and grow. On January 7th, 1951, the first baptism by those holding the authority was performed since the branch was forced to disband 25 years ago because of the persecution and intolerance displayed by the ministers and people of York at that time. The Lord has abundantly blessed the new members so that the short history of York is one of the Lord providing for his own and guiding the steady footsteps of the pure in heart. The gospel truth is rolling and none shall prevail against it as York will testify.

Hull district stands proud of its record and is prayerful about the future. To attempt to catalogue all the virtues of the district would be futile; its merits lie in the individual members and their testimonies of the gospel of Jesus Christ. In the midst of variety and contrasts, each has found peace of mind and contentment of heart. Knowing that the district is only as strong as the people that make it up, the members look forward to the future with an unquestioning resolution to keep the Hull District "on top."

PIONEERING—Message from the Mission Presidency

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This effort was made by Joseph Smith when he delved into the religions of the world and discovered, by direct revelation from the Father and the Son, the true gospel and religion of Christ. We who are members of that Church and have partaken of the marvellous blessings that have come to us will agree and affirm to the world that this last mentioned pioneering effort into the spiritual matters has resulted in so many blessings and rewards that we shall never be able to adequately show our appreciation.

THE THINGS I READ

about London

“London, thou art of townes A per se.
Soveraign of cities, semeliest in sight,
Of high renown, riches, and royaltie;
Of lordis, barons, and many goodly knyght;
Of most delectable lusty ladies bright;
Of famous prelatis, in habitis clerical;
Of merchauntis full of substaunce and myght:
London, thou art the Flour of Cities all.”

William Dunbar (1465-1530) *The Flour of Cities All.*

“London is a city whose beauties never end.”

Alice Duer Miller, *The White Cliffs.*

“I visited the world’s metropolis;
But heartless London chilled me to the heart.
I who had felt that I was somebody,
Now found myself amidst the countless crowds
And endless streets the merest nobody,
The veriest nothing humbled in the dust.
The firmament seemed brass over my head,
The earth seemed iron underneath my feet.

James Hurnard, *The Setting Sun.*

“Oh! London, how we love you, with your misty skies,
Intriguing as the beauty of a woman’s eyes
With the same elusive wonderment that in them lies.
How we love your pigeons with their corral feet,
The silence of your churches in a busy street,
Where stories of old history and the New Age meet.”

Bee McMullen, *London.*

“London-fever is highly contagious, and after several months exposure, impossible to cure.”

Weston Law, *Morals and Manners.*

“A mighty mass of brick, and smoke, and shipping,
Dirty and dusty, but as wide as eye
Could reach, with here and there a sail just skipping
In sight, then lost amidst the forestry
Of castles; a wilderness of steeples peeping
On tiptoe through their sea-coal canopy;
A huge, dun cupola, like a foolscap crown
On a fool’s head—and there is London Town!

Lord Byron, *Don Juan.*

bookworm



CHALLENGE

Life is a challenge to all on earth
To prove what each of us are worth—
A challenge to choose the Master's plan
Or to govern our lives by the ways of man.

A challenge to cherish the right ideals,
A chance to know how goodness feels
When by example, the ones who shirk,
Are re-activated in the gospel work.

We should get in mind what we want to do,
Take work for lumber and faith for glue—
Act as a friend to the ones in need,
Then look ahead for other deeds.

Life brings a challenge with each new day,
We answer by all that we do and say—
Our score will appear whether good or fair,
When we meet our Maker—and answer there.

Charles L. Welling